AN EPHEMERIS OR ALMANACK for the year of our LORD 1669.

BODLEIAN LIBRARY

Being the first after the Leap-year, and from the Worlds creation at the Spring 5672 years compleat, the year 5673 beginning then.

Calculated properly for the famous Universitie and Town of *Cambridge*, where the Pole is elevated 52 degrees and 17 minutes above the Horizon.

But may indifferently serve for any other place within this kingdome.

By JOHN SWAN.

Non nobis solum nati sumus.

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Anno Domini 1669.

THe Golden Number		17
The Cycle of the Sun		26
The Epact		7
The Dominical Letter		C
Shrove-sunday	Febr.	21
Easter-day	April	11
Whit-sunday	May	30
Advent-sunday	Novemb.	28

Times Prohibiting Marriage.

MArriage comes in on the 13 of January, and by Septuagesima sunday it is out again untill the Octaves of Easter, or day after Low-sunday; at which time it comes in again, and goes no more out till Rogation-sunday: for *Rogamen vetitat:* From whence it is forbidden again untill Trinity-sunday; from thence it is unforbidden till Advent-sunday. But then it goes out, and comes not in again untill S. *Hilary*, or 13 day of January next after.

Of the Suns entrance into the four Cardinal Signes.

THe Sun enters Aries this year on the ninth day of March, 14 minutes past eleven at night.

He enters Cancer on the eleventh day of June, at one minute past two a clock in the morning

He enters Libra on the twelfth day of September, 10 minutes past five a clock in the after-noon.

He enters Capricorn on the eleventh of December, 17 minutes past four in the morning.

Hæc duo Solstitium faciunt, Cancer, Capricornus:
Sed noctes æquant Aries, & Libra diebus.

How to know the Planets from the fixed Stars, by observing in every Moneth their time of meeting with the Moon.

Fanuary.

Jupiter will be with the Moon the second day, in the first degree of Gemini. Venus will be with her on the 19 day, in the second of Capricorn. Mercury on the 20. Saturn on the 22, but the Sun hides him. On the 24 day Mars is with her, about 10 at night. And on the 29 Jupiter again salutes her.

February.

On the 2 day Saturn and Mercury will be in Conjunction, producing storms of snow or rain, very much. On the 18 Venus, Saturn and the Moon will be near together. Mercury is with her (but the Sun hides him) on the 20. Mars on the 22. and Jupiter on the 26.

March.

Saturn will be with the Moon on the 18 day. Venus on the 19. Mercury on the 22. Mars on the 23. and Jupiter on the 25.

April.

Venus and Mercury in Conjunction the 9 day, produce windy storms. Saturn is with the Moon the 14. Mercury and Venus will be with her the 18, producing showers. Mars is with her on the 21, and Jupiter on the 22, a likelihood of fine weather to ensue.

May.

Like to be a cold time about the Full Moon. Saturn gets close to the Moon the 12. Venus and Mercury are with her on the 18, storms then or wind. And on the 20 Jupiter and Mars are with her, about which time (or day after) we may expect great thunder and lightning.

June.

June.

Saturn will be with the Moon the 8 day, which is Critical. Jupiter is under the Sun beams, and with her on the 17. Mars and Venus on the 18, but the Sun also hides them. And on the 20 (if you can see her) you may espy Mercury with her in the beginning of the signe *Leo*.

July.

Saturn and the Moon will be together on the 5 day. Jupiter attends her on the 15. Mars (but hid under the Suns mantle) will be with her on the 17. Venus on the 18. And Mercury on the 19. the weather being very hot about those days.

August.

Saturn will be with the Moon the first day, a week of bad weather follows. Jupiter is with her (in a gallant clear air) the 11 day. Mars and Mercury attend her on the 15 day. Venus on the 17. And Saturn on the 29.

September.

Jupiter and the Moon meet about *Sturbridge*-fayre-time. The Sun, Moon and Mercury are together (producing very windy weather) on the 14 and 15 days. Venus is with her on the 17. And Saturn on the 25.

October.

Jupiter is near the Moon the 4 and 5 days. Mars is with her on the 11. Mercury on the 16. Venus on the 17. And Saturn on the 22.

November.

Jupiter will be with the Moon the 2 day. Mars on the 9. Mercury (but unseen) on the 14. Venus on the 16. Saturn on the 19. And Jupiter again on the 29.

December.

Mars will be with the Moon the eighth day. Mercury on the 11. Venus and Saturn will be near her on the 16. And Jupiter on the 26.

The Regal Table.

Names of Kings.	Began their Reigns.	Reign'd Y.	M.	D.	Since Reigns ended.	
W. Conqu.	1066 Oct. 15	20	10	25	582	Sept. 9
W. Rufus	1087 Sept. 9	12	10	23	569	Aug. 1
Henry 1.	1100 Aug. 2	35	4	0	534	Dec. 2
K. Stephen	1135 Dec. 1	18	10	23	515	Oct. 25
Henry 2.	1154 Oct. 25	34	8	11	480	July 6
Richard 1.	1189 July 6	9	9	0	470	April 6
King John	1199 April 6	17	6	13	453	Oct. 19
Henry 3.	1216 Oct. 19	56	1	28	397	Nov. 16
Edward 1.	1272 Nov. 16	34	7	21	362	July 7
Edward 2.	1307 July 7	19	6	18	342	Jan. 25
Edward 3.	1326 Jan. 25	50	4	27	292	Jun. 21
Richard 2.	1377 Jun. 21	22	3	8	270	Sept. 29
Henry 4.	1399 Sept. 29	13	5	19	256	Mar. 20
Henry 5.	1412 Mar. 20	9	5	11	247	Aug. 31
Henry 6.	1422 Aug. 31	38	7	4	209	Mar. 4
Edward 4	1460 Mar. 4	23	1	5	186	April 9
Edward 5.	1483 April 9	0	2	13	186	Jun. 22
Richard 3.	1483 Jun. 22	2	2	0	184	Aug. 22
Henry 7.	1485 Aug. 22	23	7	11	100	April 22
Henry 8.	1509 April 22	37	9	6	122	Jan. 28
Edward 6.	1546 Jan. 28	6	5	8	116	July 6
Qu. Mary	1553 July 6	5	4	11	111	Nov. 17
Qu. Elizab.	1558 Nov. 17	44	4	7	67	Mar. 24
King James	1602 Mar. 24	22	0	3	44	Mar. 27
K. Charls 1.	1625 Mar. 27	23	10	3	20	Jan. 30
K. Charls 2.	1648 Jan. 30	Whom God preserve.				

Note, that the 21 year of our Royal King *Charles* the second, beginneth on the thirtieth day of *January*.

Note also the moneths and days over and above the years that any of these Kings reigned, are not reckoned by four weeks to the month, but as the moneths follow by course in the Kalender.

The Anatomy of Mans body as the parts thereof are attributed to the twelve Signs.

♈ Aries, Head and Face.
♉ Taurus, Neck and Throat.
♋ Cancer. Breast and Stomach.
♍ Virgo, Bowels and Belly.
♏ Scorpio, Secret Members.
♑ Capric, Knees.

♊ Gemini, Arms and Shoulders.
♌ Leo, Heart and Back.
♎ Libra, Reins and Loyns.
♐ Sagitar. Thighs.
♒ Aquar. Leggs.
♓ Pisces, The Feet.

A Medecine good to cure many pains of which some people do often complain

TAke an Oyl made of the Berries of the Bay tree, which you have at the Apothecaries and therewith anoint the place grieved: for it is very comfortable in all cold griefs of the Joynts, Nerves, Arteries, Stomach, Belly or Womb; and helpeth Palsies, Cramps, Convulsions, Aches, Trembling and Numbness in any part; wearines also and pains that come by sore travelling.

A Medicine for Womens Breasts.

BEan-flower made into a Pultis is good to asswage inflammations rising upon wounds, and to help the swellings of Womens Breasts caused by the curdling of their milk, *&c.*

Good against Worms.

THe seed of Purslane bruised, & boyled in white-wine, and given to children, driveth out the worms. Or to purge them with Aloes, is also very good, as most Mothers know.

January hath xxxi days.

Full Moon the 7 day, 38 min. past 4 in the morn.
Last quarter the 15 day, 47 min. past 4 in the morn.
New moon the 21 day, 46 min. past 9 at night.
First quarter the 28 day, 22 min. past 7 at night.

								Sun rising.		Sun setting.	
1	a	Circ. of Chriſt	21	59	Taur.	19	8	4	3	56
2	b	Octab. Steph.	23	1	Gem.	1	8	3	3	57
3	c	2 after Chr.	24	2		13	8	2	3	58
4	d	Teleſphorus	25	3		25	8	0	4	0
5	e	Simeon	26	4	Canc.	7	7	59	4	1
6	f	Epiphanie	27	5		19	7	58	4	2
7	g	Julianus	28	7	Leo	1	7	57	4	3
8	a	Erhardus	29	8		13	7	55	4	5
9	b	Sun in Aquar	♒	9		25	7	54	4	6
10	c	1 after Epiph.	1	10	Virg.	7	7	52	4	8
11	d	Hyginus	2	11		19	7	51	4	9
12	e	Archadius	3	12	Libra	1	7	50	4	10
13	f	Hilary biſh.	4	13		14	7	48	4	12
14	g	Felix.	5	14		26	7	47	4	13
15	a	Mauritius	6	15	Scorp.	9	7	46	4	14
16	b	Marcellus	7	16		23	7	45	4	15
17	c	2 after Epiph.	8	17	Sagit.	7	7	43	4	17
18	d	Piſca virg.	9	18		21	7	42	4	18
19	e	Wolſtan	10	19	Capr.	6	7	40	4	20
20	f	Octab. Hilar.	11	20		21	7	38	4	22
21	g	Agnes	12	21	Aquar.	6	7	36	4	24
22	a	Vincent	13	22		21	7	34	4	26
23	b	Term begins.	14	23	Piſces	6	7	32	4	28
24	c	3 after Epiph.	15	24		21	7	30	4	30
25	d	Conv. of Paul	16	25	Aries	5	7	28	4	32
26	e	Polycarp.	17	26		19	7	26	4	34
27	f	Quind. Hilar.	18	27	Taur.	2	7	24	4	36
28	g	Julian.	19	28		15	7	22	4	38
29	a	Valerius.	20	28		28	7	20	4	40
30	b	K. Charles M.	21	29	Gem.	10	7	18	4	42
31	c	4 after Epiph.	22	29		22	7	16	4	44

On the 22 day of this moneth, which (by the old Kalender of the Patriarchs) was the 28 day of the ninth moneth, *Jeraſalem* was taken, and *Jehoiakim* delivered into the hands of *Nebuchadnezzar*, with part of the Veſſels of the Houſe of God, *Dan* 1. 2.

January 1669.

1 Milde.
2 Cooler.
3 Rain or ſnow,
4
5 ſome wind.
6 D apog.
7 Like to freez.
8
9 △ ♀ ☾
10 Some wind.
11 Snow or rain.
12
13 △ ♄ ☾
14 ✱ ♀ ☾
15 Cold, bu
16 Variable wea-
17 ther.
18 □ ♂ ☾
19 ♂ ♀ ☾
20 Windy, cold,
21 wet weather.
22 Cold air.
23 Froſt □ ♃ ☾
24 and ♂ ♂ ☾
25 ſnow.
26 ✱ ☉ ☾
27 Cold rain or
28 ſnow.
29 Fairer and
30 ſomething
31 milder.

Cambridge Term begins on the 13 day.

February hath xxviii days.

Full moon the 5 day, 41 minutes past 11 at night.
Last quarter the 13 day, 24 minutes past 4 at night.
New moon the 20 day, 58 min. past 7 in the morn.
First quarter the 27 day, 44 minutes past noon.

1	d	Bridget. Fast	23	30	Canc.	4	7	16	4	44
2	e	Purif. of Mary	24	30		16	7	15	4	45
3	f	Crast. Purif.	25	31		28	7	12	4	48
4	g	Veronica	26	31	Leo	10	7	10	4	50
5	a	Agatha	27	32		22	7	8	4	52
6	b	Dorothea	28	32	Virg.	4	7	6	4	54
7	c	Septuagesima	29	33		16	7	4	4	56
8	d	Sun in Pisces.	0	33		28	7	2	4	58
9	e	Apollonia	1	34	Libra	11	7	0	5	0
10	f	Scholastica	2	34		23	6	58	5	2
11	g	Euphrosina	3	34	Scorp.	6	6	56	5	4
12	a	Term ends.	4	35		19	6	54	5	6
13	b	Wolfran.	5	35	Sagit.	3	6	52	5	8
14	c	Sexagesima	6	35		16	6	50	5	10
15	d	Faustine	7	35	Capr.	1	6	48	5	12
16	e	Juliana	8	36		15	6	46	5	14
17	f	Samuel	9	36	Aquar.	0	6	44	5	16
18	g	Concordia	10	36		15	6	42	5	18
19	a	Sab. & Jul.	11	36	Pisces	0	6	40	5	20
20	b	Mildred	12	36		14	6	38	5	22
21	c	Shrovesunday	13	36		29	6	36	5	24
22	d	Cathedra Petri	14	36	Aries	13	6	34	5	26
23	e	Shrove-tuesd.	15	36		27	6	32	5	28
24	f	Matthias Ap.	16	36	Taur.	11	6	30	5	30
25	g		17	36		24	6	28	5	32
26	a	Victorinus	18	36	Gem.	7	6	26	5	34
27	b	Alexander	19	36		19	6	24	5	36
28	c	Quadragesima	20	35	Canc.	1	6	22	5	38

Sun rising. Sun setting.

On the third day of this moneth, which by the Kalender aforesaid was the tenth day of the tenth moneth, in the ninth year of *Zedechia*, *Nebuchadnezzar* came again to *Jerusalem*, and laid a siege against it, as is mentioned in *Jer.* 52. 4. the Jews thereupon let their servants go free.

February 1669.

1 □ ♂ ☾ storms
2 of snow or rain.
3
4 △ ♂ ☾
5 Cold
6 Wind and rain.
7 Frost-like.
8 △ ♃ ☾
9 Very windy
10 weather.
11 Very windy.
12 Frost-like.
13 Snow-like.
14 Valentine.
15 ✱ ☉ ☾
16 □ ♂ ☾
17 Cold moist
18 air.
19 Snufts of snow.
20 Some wind.
21 ✱ ♃ ☾
22 ♂ ♂ ☾
23 Cold abated.
24 Rain and
25 Clouds.
26 Very windy
27 and △ ♄ ☾
28 cold. □ ☿ ☾

Commencement for Bachellours in Arts, the 25 day.

March hath xxxi days.

Full Moon the 7 day, 39 min. past 4 after noon.
Last quarter the 15 day, 6 min. before 1 in the morn.
New Moon the 21 day, 25 min. past 6 after noon.
First quarter the 29 day, 31 min. past 7 in the morn.

								Sun rising.		Sun setting.	
1	d	David bish.	21	35	Canc.	13	6	20	5	40
2	e	Chadde bish.	22	35		24	6	18	5	42
3	f	Ember week	23	34	Leo	6	6	15	5	45
4	g	Adrian mar.	24	34		18	6	13	5	47
5	a	Eusebius	25	34	Virg.	0	6	11	5	49
6	b	Victor	26	33		12	6	9	5	51
7	C	Ordination	27	33		25	6	7	5	53
8	d	Felix	28	32	Libra	7	6	5	5	55
9	e	40 Martyrs.	29	32		20	6	3	5	57
10	f	Sun in Aries.	0	31	Scorp.	3	6	0	6	0
11	g	Quirion	1	31		16	5	58	6	2
12	a	Gregory	2	30	Sagit.	0	5	56	6	4
13	b	Theodore	3	29		13	5	54	6	6
14	C	3 sun. in Lent.	4	28		27	5	52	6	8
15	d	Longinus	5	28	Capr.	11	5	50	6	10
16	e	Cyriacus	6	2		25	5	48	6	12
17	f	Gertrude.	7	26	Aquar.	9	5	46	6	14
18	g	Edw. K. m.	8	25		24	5	44	6	16
19	a	Joſ hub. My.	9	24	Piſces	8	5	42	6	18
20	b	Cuthbert b.	10	23		23	5	40	6	20
21	C	Midlent ſund.	11	22	Aries	7	5	38	6	22
22	d	Aphrodiſius	12	21		22	5	36	6	24
23	e	Theodore.	13	20	Taur.	5	5	34	6	26
24	f	Faſt.	14	19		19	5	32	6	28
25	g	Annun. Mary	15	18	Gem.	2	5	0	6	30
26	a	Caſtalus	16	17		15	5	28	6	32
27	b	Martian	17	16		27	5	26	6	34
28	C	5 ſun in Lent.	18	15	Canc.	9	5	24	6	36
29	d	Victorine	19	13		21	5	22	6	38
30	e	Quirin. m.	20	11	Leo	3	5	20	6	40
31	f	Adelme bish.	21	11		14	5	18	6	42

On the twelfth day of this moneth (which was seven days after the sending of the Raven) *Noah* sendeth forth a Dove, and she (finding no rest) returneth to the Ark again. Seven days after a second Dove is sent, and she comes back with an Olive-branch, *&c. Gen.* 8.

March 1669.

1 Windy
2 and △ ☉ ☾
3 warm.
4 Cloudy.
5 Fair and good
6 weather.
7
8 △ ♃ ☾
9 Windy
10 Fair.
11 Cloudy.
12 Rain. □ ♄ ♀
13 Very good
14 weather.
15 ✶ ♀ ☾
16 Windy and
17 fair for many
18 days.
19 □ ♃ ☾
20 ☌ ♃ ♂
21 ✶ ♃ ☾
22 Wind and
23 storms.
24 Cloudy and
25 cool.
26 Very windy
27 weather, and
28 fair.
29 △ ♀ ☾
30 ☽ apog.
31 Warm.

The latter Act.

April hath xxx days.

Full moon the 6 day, 53 min. past 6 in the morning.
Last quarter the 13 day, 18 min. past 7 in the morn.
New moon the 20 day, 25 min. past 5 in the morn.
First quarter the 28 day, 7 min past 2 in the morn.

							Sun rising.		Sun setting.	
1	g	Theod. virg.	22	9	Leo	26	5	15	6	45
2	a	Mary Egyp	23	8	Virg.	8	5	13	6	47
3	b	Richard bish	24	6		21	5	11	6	49
4	c	Palm-sunday	25	5	Libra	3	5	9	6	51
5	d	Martina m.	26	3		16	5	7	6	53
6	e	Sixtus bish.	27	2		29	5	5	6	55
7	f	Egesippus	28	0	Scorp.	13	5	3	6	57
8	g		28	59		26	5	1	6	59
9	a	Marcellus	29	57	Sagit.	10	4	59	7	1
10	b	Sun in Taur.	☌	55		24	4	57	7	3
11	c	Easter day	1	54	Capr.	8	4	55	7	5
12	d	Julius	2	52		22	4	53	7	7
13	e	Justinus	3	50	Aquar.	6	4	51	7	9
14	f	Tiburtius	4	48		20	4	49	7	11
15	g	Olympus	5	47	Pisces	4	4	47	7	13
16	a	Isidor. bish.	6	45		18	4	45	7	15
17	b	Anicetus	7	43	Aries	2	4	44	7	16
18	c	Low sunday	8	41		16	4	42	7	18
19	d	Alphege	9	39	Taur.	0	4	40	7	20
20	e	Sulpitius	10	37		14	4	38	7	22
21	f	Sim. epis.	11	35		27	4	37	7	23
22	g	Emmanuel	12	33	Gem.	10	4	35	7	25
23	a	Georgemar.	13	31		22	4	33	7	27
24	b	Albertus	14	29	Canc.	5	4	32	7	28
25	c	Mark Evang	15	27		17	4	30	7	30
26	d	Quind Pasc	16	25		29	4	29	7	31
27	e	Anastasius	17	22	Leo	11	4	27	7	33
28	f	Term begins	18	20		22	4	25	7	35
29	g	Sybilla	19	18	Virg.	4	4	24	7	36
30	a	Eutrop. Fast	20	16		16	4	22	7	38

Probably in the year of the *Julian* Period 710, on the 14 day of this moneth, at the Equinox, the Creation began, *feria prima*. On the 27 day, *feria quarta*, the Sun and Moon were made and set in the Firmament of Heaven, in the very fourth degree of *Aries*.

April 1669.

Cambridge Term ends the 2d day.

Cambridge Term begins the 21 day.

1 Cloudy cool
2 misling.
3 △ ♂ ☾
4 Rain-like.
5 Some wind.
6
7 Fair.
8 Cloudy.
9 Wind and
10 storms.
11 Showers.
12 △ ♂ ☾
13 Hail or thunder.
14
15 ✱ ☉ ☾
16 Fair.
17 Some wind.
18 Showers.
19 ✱ ♄ ☾
20 ♂ ☉ ☾
21 Misling clouds.
22 Very fine
23 weather for the
24 most part to the
25 moneths end.
26
27 ✱ ♃ ☽
28 Cool and
29 Cloudy.
30 Fair.

May hath xxxi days.

Full Moon the 5 day, at 6 after noon.
Last quarter the 12 day, 36 min. past noon.
New Moon the 19 day, 28 min. past 5 after noon.
First quarter the 27 day, 34 min. past 7 after noon.

											Sun rising.		Sun setting.	
1	b	Phil.& James	21	13	Virgo	29	4		21	7		39		
2	c	3 after Easter	22	11	Libra	11	4		19	7		41		
3	d	Tres Pasch.	23	9			24	4		17	7		43	
4	e	Flozianus	24	6	Scorp.	8	4		16	7		44		
5	f	Gotthardus	25	4			21	4		14	7		46	
6	g	Joh. Port. Lat.	26	2	Sagit.	5	4		13	7		47		
7	a	Joh. of Beb.	26	59			20	4		11	7		49	
8	b	Stanislaus	27	57	Capr.	4	4		9	7		51		
9	c	4 after Easter	28	54			18	4		7	7		53	
10	d	Mens. Pasch.	29	52	Aquar.	3	4		6	7		54		
11	e	Sun in Gem.	0	♊ 49			17	4		5	7		55	
12	f	Pancratius	1	47	Pisces	1	4		4	7	△	56		
13	g	Servatius	2	44			15	4		3	7		57	
14	a	Judoc. mart.	3	41			29	4		2	7		58	
15	b	Sophia.	4	39	Aries	12	4		0	8	✳	0		
16	c	Rogat. sund.	5	36			26	3		59	8		1	
17	d	Jodocus	6	34	Taur.	9	3		58	8		2		
18	e	Potent.	7	31			22	3		57	8		3	
19	f	Werhardine	8	2	Gem.	5	3		56	8	✳	4		
20	g	Ascension d.	9	26			18	3		55	8		5	
21	a	Helen queen.	10	23	Canc.	0	3		54	8		6		
22	b	Holpitius.	11	20			13	3		53	8		7	
23	c	6 after Easter	12	17			25	3		52	8		8	
24	d	Term ends	13	15	Leo.	7	3		51	8		9		
25	e	Urbanus	14	12			19	3		50	8		10	
26	f	Augustine	15	9	Virgo	0	3		49	8		11		
27	g	Bede priest	16	6			12	3		48	8		12	
28	a	German bish	17	3			24	3		47	8		13	
29	b	K. Char. ret.	18	1	Libr.	7	3		47	8		13		
30	c	Whitsunday	18	58			19	3		46	8		14	
31	d	Petronella	19	55	Scorp.	2	3		46	8		14		

On the 14 day of this moneth, being (according to the old Kalender of the Patriarchs) the 15 day of the moneth, *feria quinta*, the Israelites came out of Egypt, in the year of the world 2514. which was after the promise 430 years, *Galat.* 3. 17.

May 1669.

Fine fair weather.
△ ♄ ☾
Snow or rain, and perhaps a frost.
☌ ♃ ☾
Better weather for many days.
△ ♃ ☾
☌ ♄ ☾
□ ♃ ☾
✱ ☉ ☾
Not very hot.

Hot now and dry winds.
Great thunder and lightning.
Rain and wind.
Fair again and fine weather.
☌ ♄ ☾
Rain-like,
Hot and dry, but windy very much.
☌ ♃ ☿

June hath xxx days.

Full moon, the 4 day, 9 min. past 3 in the morning.
Last quarter the 10 day, 25 min. past 6 after noon.
New moon the 17 day, 24 min. past 6 after noon.
First quarter the 26 day, 40 min. past 12 before noon.

1	e	Nichomede	20	52	Scorp.	16	3	46	8	14
2	f	Ember week	21	49		29	3	46	8	14
3	g	Erasmus	22	46	Sag.	14	3	45	8	15
4	a	Petrocius	23	44		28	3	45	8	15
5	b	Boniface	24	41	Capr.	13	3	44	8	16
6	c	Trin. Ordin.	25	38		28	3	44	8	16
7	d	Craft. Trin.	26	35	Aquar.	13	3	44	8	16
8	e	Medard	27	32		27	3	44	8	16
9	f	Pelegia	28	29	Pisces	12	3	43	8	17
10	g	Onophrius	29	26		26	3	43	8	17
11	a	Ter. beg. Bar.	0	23	Aries	9	3	43	8	17
12	b	Sun in Canc.	1	20		23	3	43	8	17
13	c	1 after Trin.	2	17	Taur.	6	3	43	8	17
14	d	Octab. Trin.	3	14		19	3	43	8	17
15	e	Valerius	4	12	Gem.	2	3	44	8	16
16	f	Rowland	5	9		14	3	44	8	16
17	g	Botolph.	6	6		27	3	44	8	16
18	a	Marcus	7	3	Canc.	9	3	45	8	15
19	b	Gervase	8	0		21	3	45	8	15
20	c	2 after Trin.	8	57	Leo	3	3	45	8	15
21	d	Quind. Trin.	9	54		15	3	46	8	14
22	e	Albane	10	51		27	3	46	8	14
23	f	Fast	11	48	Virg.	9	3	46	8	14
24	g	John Baptist	12	45		21	3	47	8	13
25	a	Loy bish. tra.	13	42	Libra	3	3	47	8	13
26	b	Maxentius.	14	39		15	3	48	8	12
27	c	3 after Trin.	15	36		27	3	48	8	12
28	d	Tres Trin. fast	16	33	Scorp.	10	3	49	8	11
29	e	Peter Apost.	17	31		24	3	50	8	10
30	f	Term ends	18	28	Sagit.	8	3	51	8	9

Sun rising. Sun setting.

The Flood of *Noah* came in the year of the World 1656; 2344 years before Christ was born. It began on the 17 day of the second moneth, *feria septima*: which according to our *Julian* account, compared with the old Kalender of the Patriarchs; was on the 14 day of *June*.

June 1669.

1 Windy and obscure.
2 Windy
3 storms.
4 Fairer.
5 Cloudy.
6 ☽ Perig.
7 ☌ ☿ ☾
8 Moist
9 air.
10 Fair and
11 dry wea-
12 ther for
13 many days.
14
15 Vc ♄ ♀
16 ☌ ☊ ☾
17 Thunder or
18 heat.
19 ☌ ♀ ☾
20 ☽ apog.
21 Rain-like.
22 Thunder and
23 rain.
24 Hot weather
25 to the
26 moneths
27 end.
28 □ ♄ ☾
29 Bq ☉ ♄
30

July hath xxxi days.

Full Moon 3 day, 41 min. before 10 in the forenoon.
Last quarter the 10 day, 43 min. past 1 in the morn.
New Moon the 17 day, 30 min. past 9 at night.
First quarter the 25 day, 22 min. past 11 at night.

1	g	Theobald	19	25	Sagit.	22	3	53	8	7	Sun rising.	Sun setting.
2	a	Visitat. Mary	20	22	Capr.	7	3	54	8	6		
3	b	Cornelius	21	19		22	3	55	8	5		
4	c	4 after Trin.	22	16	Aquar.	7	3	56	8	4		
5	d	Anselme	23	13		22	3	57	8	3		
6	e	Hector	24	10	Pisces	7	3	58	8	2		
7	f	Becket	25	8		21	3	59	8	1		
8	g	Thilianus	26	5	Aries	6	4	0	8	0		
9	a	Cyril bish.	27	2		19	4	1	7	59		
10	b	7 Brethren	27	59	Taur.	3	4	3	7	57		
11	c	5 after Trin.	28	56		16	4	4	7	56		
12	d	Henricus	29	54		29	4	5	7	55		
13	e	Sun in Leo	0	51	Gem.	11	4	6	7	54		
14	f	Justus mart.	1	48		24	4	7	7	53		
15	g	Swithin.	2	49	Canc.	6	4	8	7	52		
16	a	Osmond	3	43		18	4	10	7	50		
17	b	Alexius	4	40	Leo	0	4	11	7	49		
18	c	6 after Trin.	5	37		12	4	13	7	47		
19	d	Dog days beg	6	35		24	4	15	7	45		
20	e	Margaret	7	32	Virgo	5	4	17	7	43		
21	f	Praxi virg.	8	29		17	4	19	7	41		
22	g	Mary Magd.	9	27		29	4	21	7	39		
23	a	Apollinaris	10	24	Libra	11	4	22	7	38		
24	b	Christin. fast	11	22		24	4	24	7	36		
25	c	James Apost.	12	19	Scorp.	6	4	26	7	34		
26	d	Anna	13	16		19	4	27	7	33		
27	e	Martha	14	14	Sagit.	2	4	29	7	31		
28	f	Panthaleon.	15	11		16	4	30	7	30		
29	g	Beatrix	16	9	Capr.	0	4	32	7	28		
30	a	Abdon	17	7		15	4	34	7	26		
31	b	Germ. bish.	18	4	Aquar.	0	4	36	7	24		

In this moneth the good King *Josiah* was slain by *Pharaoh Necho* King of *Egypt*, at *Megiddo*; which caused great lamentation. But by this means *Josiah* was taken away from the evil to come.

July 1669.

1 Fine pleasant
2 weather.
3 Rain-like.
4 ☌ ♂ ☿
5 Windy clouds.
6 Fair.
7 △ ☉ ☾
8 Hot and thun-
9 der-like.
10 ✶ ♃ ☾
11 ☌ Aphel.
12 Rain-like.
13 Fine
14 weather
15 for many
16 days together.
17 ☍ ♂ ☾
18 Very hot, and
19 some drops.
20 Very good
21 weather.
22 □ ♃ ☾
23
24 △ ♄ ☾
25 Thunder-like.
26 Rain-like.
27 △ ♂ ☾
28 Windy storms.
29 Hotter to the
30 moneths end.
31 ☌ ♂ ☾

The sixth day is Commencement Tuesday.

Cambridge Term ends the ninth day.

Auguſt hath xxxi days.

Full moon the firſt day, 45 min. paſt 5 after noon.
Laſt quarter the 8 day, 39 min. paſt 11 before noon.
New Moon the 16 day, 58 min. paſt 1 after noon.
Firſt quarter the 24 day, about 10 before noon.
Full Moon the 31 day, 16 min. paſt 3 in the morn.

1	☌	8 after Trin.	19	2	Aqua.	15	6	37	7	23	Sun ſetting.	
2	d	Stephanus	19	59	Piſces	0	6	39	7	21		
3	e	Dominicus	20	57		15	6	41	7	19		
4	f	Ariſtarchus	21	55	Aries	0	6	43	7	17		
5	g	Oſwald	22	52		15	6	44	7	16		
6	a	Transfigurat.	23	50		29	6	46	7	14		
7	b	Victrice	24	48	Taur.	12	6	48	7	12		
8	☌	9 after Trin.	25	46		27	6	50	7	10		
9	d	Romanus	26	43	Gem.	8	6	52	7	8		
10	e	Lawrence	27	41		21	6	54	7	6		
11	f	Tiburtius	28	39	Canc.	3	6	56	7	4		
12	g	Clare virg.	29	37		15	6	58	7	2		
13	a	Sun in Virgo	one	35		27	5	0	7	0		
14	b	Euſebius	1	33	Leo	9	5	2	6	58		
15	☌	10 after Trin.	2	31		21	5	4	6	56		
16	d	Roch mart.	3	29	Virg.	2	5	6	6	54		
17	e	Mammes	4	27		14	5	8	6	52		
18	f	Helena	5	25		26	5	10	6	50		
19	g	Sebaldus	6	23	Libra	8	5	12	6	48		
20	a	Samuel	7	21		21	5	14	6	46		
21	b	Tyriaca	8	19	Scorp.	3	5	16	6	44		
22	☌	11 after Trin.	9	17		16	5	18	6	42		
23	d	Zache. Faſt	10	16		29	5	20	6	40		
24	e	Barthol. Ap.	11	14	Sagit.	11	5	22	6	38		
25	f	Ludovicus	12	12		25	5	24	6	36		
26	g	Irenæus	13	10	Capr.	9	5	26	6	34		
27	a	Dog. days end	14	9		24	5	28	6	32		
28	b	Auguſt. bith.	15	7	Aquar.	8	5	30	6	30		
29	☌	12 after Trin.	16	6		23	5	32	6	28		
30	d	Felix presb.	17	4	Piſces	9	5	34	6	26		
31	e	Hunitnus	18	2		24	5	36	6	24		

On the sixth day of this moneth, which by the old Hebrew Kalender was the ninth of the fourth moneth, *Tamis septima*, the City *Jerusalem* is broken up, after 390 days seige, and *Zedechia* taken captive by *Nebuchadnezzar* King of *Babylon*, in the year of the World 3417.

August 1669.

The beginning of this moneth is scarce good for Harvest, unless wind and wet be good.

Cloudy cool misty air.

Better now for many days.

Very hot and dry.

☌ ♂ ☾

☌ ☉ ☾

✱ ♃ ☾

☍ ♃ ♀

□ ♃ ☾

Dry winds and heat still.

⊟ ♂ ☾

✱ ♀ ☾

Thunder-claps.

Fair and good most part to the moneths end.

☍ ♂ ☾

△ ♃ ☾

☍ ☉ ☾

September hath xxx days.

Last quarter the 7 day, 22 min. past 1 in the morn.
New Moon the 15 day, 32 min past 5 in the morn.
First quarter the 22 day, 53 min. past 6 at night.
Full Moon the 29 day, 42 min. past 10 before noon.

1	f	Giles abbot	19	1	Aries	9	5	37	6	23	Sun letting.
2	g	Veronica	19	59		23	5	39	6	21	
3	a	Theodote	20	58	Taur.	7	5	40	6	20	
4	b	Theodosia	21	57		21	5	42	6	18	
5	c	13 after Trin.	22	55	Gem.	4	5	44	6	16	
6	d	Magnus	23	54		17	5	46	6	14	
7	e	Regina	24	53		29	5	48	6	12	
8	f	Nat. of Mary	25	51	Canc.	12	5	50	6	10	
9	g	Gorgonius	26	50		24	5	52	6	8	
10	a	Hilvius	27	49	Leo	6	5	54	6	6	
11	b	Prothius	28	48		17	5	56	6	4	
12	c	14 aft. Trin.	29	47		29	5	58	6	2	
13	d	Sun in Libra	♎	46	Virg.	11	6	0	6	0	
14	e	Holy Cruc.	1	45		23	6	2	5	58	
15	f	Ember week	2	44	Libra	5	6	4	5	56	
16	g	Euphemia	3	43		18	6	6	5	54	
17	a	Lampert	4	42	Scorp.	0	6	8	5	52	
18	b	Methodius	5	41		13	6	11	5	49	
19	c	Ordination	6	40		26	6	13	5	47	
20	d	Fausta Fast	7	39	Sagit.	9	6	15	5	45	
21	e	Matthew Ap.	8	38		22	6	17	5	43	
22	f	Mauritius	9	38	Capr.	5	6	20	5	40	
23	g	Tecla virg.	10	37		19	6	21	5	38	
24	a	Samuel	11	36	Aquar.	3	6	24	5	36	
25	b	Cleophas	12	36		18	6	26	5	34	
26	c	16 after Trin	13	35	Pisces	2	6	28	5	32	
27	d	Cosm. Dam.	14	34		17	6	30	5	30	
28	e	Wenceſl. Fast	15	34	Aries	2	6	32	5	28	
29	f	Michael arch.	16	33		17	6	34	5	26	
30	g	Hierome Pr.	17	33	Taur.	1	6	36	5	24	

On the sixth day of this moneth, which by the old Hebrew Kalender was the tenth day of the fifth moneth, *Nebuzaradan* burns down the Temple at *Jerusalem*, one moneth and one day after the City was broken up: but on some part of *Jerusalem* the fire began three days before.

September 1669.

1 Cloudy
2 moist and
3 windy.
4 △ ☉ ☾
5
6 Windy moist
7 air.
8 Fair.
9 ✶ ☉ ☾
10 Cool mixed
11 weather.
12 ♄ ♂ ☾
13 Fair and good.
14 Very windy.
15 Fair.
16 Rain-like.
17 Fair again.
18 Cloudy.
19 Warm.
20 More wind.
21 Fair.
22 Flying clouds.
23 □ ☿ ☾
24 Rain-like.
25 Cloudy cool
26 Fair windy
27 weather.
28 ✶ ♃ ♂
29 ✶ ♄ ☾
30 ♂ ☿ ☾

October hath xxxi days.

Last quarter the 6 day, 33 minutes past 6 at night.
New Moon the 14 day, 25 minutes past 9 at night.
First quarter the 22 day, 51 min. past 2 in the morn.
Full Moon the 28 day, 8 minutes past 10 at night.

								Sun rising		Sun setting	
1	a	Remigius	18	33	Taur.	15		6	39	5	21
2	b	Leodegar	19	32		29		6	41	5	19
3	c	17 after Trin.	20	32	Gem.	13		6	43	5	17
4	d	Francis	21	32		25		6	45	5	15
5	e	Apoline	22	31	Canc.	8		6	47	5	13
6	f	Faith virg.	23	31		20		6	49	5	11
7	g	Marcellus	24	31	Leo	2		6	50	5	10
8	a	Pelagia	25	31		14		6	52	5	8
9	b	Denis	26	30		26		6	54	5	6
10	c	18 after Trin.	27	30	Virg.	7		6	56	5	4
11	d	Nicholaus	28	30		19		6	58	5	2
12	e	Wilfride	29	30	Libra	2		7	0	5	0
13	f	Sun in Scorp.	0m	30		14		7	2	4	58
14	g	Calixtus	1	30		26		7	4	4	56
15	a	Hedewig	2	30	Scorp.	9		7	6	4	54
16	b	Gallus	3	30		22		7	8	4	52
17	c	19 after Trin.	4	30	Sagit.	5		7	10	4	50
18	d	Luke Evang.	5	31		19		7	12	4	48
19	e	Ptolome	6	31	Capr.	2		7	14	4	46
20	f	Capraſius	7	31		16		7	15	4	45
21	g	Ursula	8	31	Aqua.	0		7	17	4	43
22	a	Cordula	9	32		14		7	19	4	41
23	b	Term begins	10	32		28		7	20	4	40
24	c	20 after Trin.	11	32	Piſc.	12		7	22	4	38
25	d	Criſpinus	12	33		27		7	24	4	36
26	e	Amandus	13	33	Aries	11		7	25	4	35
27	f	M. Mich. Faſt	14	34		25		7	27	4	33
28	g	Sim. & Jude	15	34	Taur.	10		7	29	4	31
29	a	Narciſſus	16	35		24		7	30	4	30
30	b	Theoneſtus	17	35	Gem.	7		7	32	4	28
31	c	21 after Trin.	18	36		20		7	33	4	27

Jehoahaz having reigned three moneths after Josiah his Father, was (about the fourth day of this moneth) deposed by Pharaoh Necho King of Egypt, who set up his elder Brother Jehoiakim to reign in his stead, 2 Chron. 36. 5.

October 1669.

1 Cold and wet
2 △ ♂ ☿
3 weather.
4 Snow-like.
5 Something
6 better.
7 ☿ Aphelion.
8 Wind and
9 rain.
10 ✶ ☿ ☾
11 Wind and cold
12 storms.
13
14 ♂ ☉ ☾
15 Better wea-
16 ther.
17 Rain.
18 Cool,
19 Warmer and
20 fair.
21 △ ♂ ☾
22 Misling wea-
23 ther.
24 Temperate
25 and moist.
26 Fairer and good
27 windy wea-
28 ther.
29 Cloudy cool.
30 Temperate.
31 Rain-like.

Cambridge Term begins this year the 11 day, and then the Proctours, Taxours, and Scrutatours are chosen.

Magna Congregatio, or the Black Assembly.

November hath xxx days.

Laſt quarter the 5 day, 56 min. paſt 2 after noon.
New Moon the 13 day, 19 min. paſt noon.
Firſt quarter the 20 day, 11 min. paſt 10 before noon.
Full Moon the 27 day, 10 minutes paſt noon.

1	d	All Saints	19	36	Canc.	3	7	35	Sun ſetting.	4	25
2	e	All Souls	20	37		16	7	37		4	23
3	f	Craft. anim.	21	38		28	7	39		4	21
4	g	Modeſtius	22	38	Leo	10	7	41		4	19
5	a	Powder treaſ.	23	39		22	7	43		4	17
6	b	Leonard	24	40	Virg.	4	7	45		4	15
7	c	22 after Trin.	25	41		15	7	47		4	13
8	d	Claudius	26	41		27	7	49		4	11
9	e	Theodorus	27	42	Libra	10	7	51		4	9
10	f	Triphonis	28	43		22	7	52		4	8
11	g	Martin biſh.	29	44	Scorp.	5	7	54		4	6
12	a	Sun in Sagit.	0‡	45		18	7	55		4	5
13	b	Brice	1	46	Sagit.	1	7	57		4	3
14	c	23 after Trin.	2	47		15	7	58		4	2
15	d	Leopoldus	3	48		29	7	59		4	1
16	e	Edmund. dep.	4	49	Capr.	13	8	0		4	0
17	f	Hugo	5	50		27	8	1		3	59
18	g	Octab. mart.	6	51	Aqua.	11	8	2		3	58
19	a	Eliza. mart.	7	52		25	8	3		3	57
20	b	Agapine	8	53	Piſces	9	8	4		3	56
21	c	24 after Trin.	9	55		23	8	5		3	55
22	d	Cecilia virg.	10	56	Aries	7	8	6		3	54
23	e	Clemens	11	57		21	8	7		3	53
24	f	Chriſog. m.	12	58	Taur.	5	8	8		3	52
25	g	Quind. Mart.	13	59		19	8	9		3	51
26	a	Conradus	14	0	Gem.	2	8	10		3	50
27	b	Agricola	16	1		15	8	11		3	49
28	c	Advent. ſund.	17	2		28	8	12		3	48
29	d	Term ends.	18	3	Canc.	11	8	12		3	48
30	e	Andr. Apoſt.	19	4		24	8	13		3	47

On the 24 day of this moneth, (which was the 25 of (after) *Judas Maccabeus* purged the Temple and Altar, restored the Priests and Sacrifices, and appointed that Feast of Dedication which is mentioned in *John* 10.22.

November 1669.

The Vice-chancellour lays down his Office.

1 Snow.
2 Frost-like and
3 fair.
4 ✱ ♂ ☾
5 Cold and
6 cloudy.
7 Wind and
8 rain. □ ☿ ☾
9 Fair and
10 good △ ♄ ☾
11 Whether
12 these days.
13 ♂ ☉ ☾
14 Some wind.
15 ✱ ♂ ☿
16 Rain or
17 sleet.
18 Wind and
19 wet weather
20 for several
21 days together.
22 △ ☿ ☾
23 ✱ ♄ ☾
24 Pretty warm,
25 with △ ♄ ♂
26 wind. ♂ ☿ ☾
27 Cloudy cool.
28 Pretty fair.
29 ♂ ☊ ☾
30 Rain at night.

December hath xxxi days.

Last quarter the 5 day, 3 min. past 1 after noon.
New Moon the 13 day, 44 min. past 1 in the morn.
First quarter the 19 day, 12 min. past 7 at night.
Full Moon the 27 day, 46 min. past 4 in the morn.

							Sun rising.		Sun setting.
1	f	Eligius bish.	20	5	Leo 6	8	14	3	46
2	g	Candida	21	6	18	8	14	3	46
3	a	Castianus	22	7	Virg. 0	8	15	3	45
4	b	Barbara	23	9	12	8	15	3	45
5	c	2 Sun. in Adv.	44	10	23	8	15	3	45
6	d	Nicholaus	25	11	Libra 5	8	16	3	44
7	e	Agathon	26	12	17	8	16	3	44
8	f	Concept. Mary	27	14	Scorp. 0	8	16	3	44
9	g	Joachim m.	28	15	13	8	17	3	43
10	a	Eulalia	29	16	26	8	17	3	43
11	b	Sun in Capr.	0	18	Sagit. 9	8	17	3	43
12	c	3 Sun. in Adv.	1	19	23	8	17	3	43
13	d	Lucy virg.	2	20	Capr. 8	8	17	3	43
14	e	Nichasius	3	21	20	8	17	3	43
15	f	Ember week	4	23	Aqua. 7	8	17	3	43
16	g	O Sapientia	5	24	21	8	16	3	44
17	a	Lazarus	6	25	Pisces 6	8	16	3	44
18	b	Sebastian	7	27	20	8	16	3	44
19	c	Ordination	8	28	Aries 4	8	15	3	45
20	d	Julius Fast	9	29	18	8	15	3	45
21	e	Thomas Apost	10	31	Taur. 2	8	15	3	45
22	f	Ischirion	11	32	15	8	14	3	46
23	g	Victor bish.	12	33	28	8	14	3	46
24	a	Ad. & E. Fast	13	34	Gem. 11	8	13	3	47
25	b	Christ born	14	36	24	8	12	3	48
26	c	S. Stephen	15	37	Canc. 7	8	11	3	49
27	d	S. John Evan.	16	38	20	8	10	3	50
28	e	Innocents	17	39	Leo 2	8	9	3	51
29	f	Crescens	18	41	14	8	8	3	52
30	g	David K.	19	42	26	8	7	3	53
31	a	Silvester	20	43	Virgo 8	8	6	3	54

On the 25 day of this moneth, Christ Jesus (our dear Lord and Saviour) was born in *Bethlehem*, where also King *David* was born: from whose birth to the birth of our Saviour, was the just number of One thousand and fourscore years.

December 1669.

1 Some snow,
2 but little frost
3 till about.
4 St. Thomas.
5
6 ☌ ♀ ☾
7 △ ♄ ☾
8 Warm consi-
9 dering the
10 time.
11 Rain-like.
12 Wind.
13 ☌ ☿ ☾
14
15 Open and
16 moist weather.
17
18 Some wind,
19 Fair.
20 Frosty, and like
21 to be some
22 snow.
23
24
25 Some wind.
26 Cold seems to
27 be abated.
28
29 Wind and
30 storms of snow
31 or rain.

Cambridge Term ends the 16 day.

Note, That there will not be any Eclipse (either of Sun or Moon) visible to us this year in our Horizon, nor in any part of the World near us: And let this suffice for Eclipses.

Things Memorable.

The Creation of the World	5672
The Universal Floud	4016
The Promise of Christ made to *Abraham*	3589
The coming of the *Israelites* out of *Egypt*	3159
Troy was destroyed	2852
The City of London was built	2772
The foundation of King *Solomons* Temple	2680
The Building of *York*	2657
The Building of *Rome*	2421
Nebuchadnezzar burnt King *Solomons* Temple	2256
Zorobabel began again to build it	2188
The Building of the Tower in *London*	2086
The death of *Alexander* the Great	1991
The Building of *Cambridge*	1969
The Conquest of *Britain* by *Julius Cæsar*	1722
The Constitution of the *Julian* year	1713
The birth of Christ by true account, *Dec.* 25.	1673
The birth of Christ by cō non account, *Dec.* 25.	1669
The Baptism of Christ, *Jan.* 6.	1642
The death of Christ, *April* 7.	1639
The destruction of *Jerusalem* by *Titus*	1599
Lucius the first Christian King	1490
Constantine the first Christian Emperour	1345
The first general Council	1343
Our Royal K. *Charles* I was martyred, *Jan.* 30	30
That terrible destructive Wind in *Febr.*	7
The three Blazing Stars appeared	5
That lamentable Fire which burnt *London*	3

Since

Of

Of the four Quarters of the year.

First of Winter.

Winter, that froſt-bitten churl, taketh his beginning when the Sun enters into the firſt ſcruple of the ſolſtitial ſign *Capricorn*, which happed the laſt year on the 11 of *December*, 57 minutes paſt 4 in the morn. This Quarter continueth till the ſun hath run through theſe three ſouthern ſigns (*viz.*) *Capricorn*, *Aquarius*, and *Piſces* and is compared to old age; the Sun being then ſo far from us, as that he gives but ſmall heat to any of the creatures (whether Animal or Vegetable) but leaves them to the tyranny of the cold nips of froſt, wind and ſnow.

Long 'tis before he riſeth, ſoon in bed:
He quickly runs his race, then hides his head.
For ſcarce can gallant Phœbus glitt'ring eye
Upon our Hemiſphere project his raies,
But black night ſteals him hence, which makes the skie
Oft mourn in ſable, weeping for thoſe days;
Thoſe former days when longer he could ſtay,
And cloath the fragrant earth with pleaſant green;
For which upon her back he now doth lay
A cold white coat, as now and then is ſeen.
Yea, ponds and lakes with icie glaſs abound,
And creatures of all ſorts are much diſmaid,
Wanting that heat which oft in him thy found,
Their beauty's gone, their ſtrength is much decaid.
Wherefore bright Phœbus mount, get up, behold
The Spring kept back with ſhivering fits and cold.

Of the Spring, the ſecond Seaſon.

This Quarter or ſeaſon never came unwiſhed for, or unwelcome; it taketh its beginning this year on the ninth day of *March*, 14 minutes paſt 11 a clock at night, & is naturally (like man in his infancy) hot and moiſt: con-

tinuing till the sun hath run through *Aries*, *Taurus*, *Gemini*.

See, see a change, the earth's invested new
With gayer robes then she at Christmas wore;
The skie hath chang'd his sable into blue,
And looks more serene then he did before.
Yea, Phœbus presence doth again revive
As well things sensible as vegetive.

Of Summer, the third Season.

Summer the mother of plenty, and daughter of bounty, begins this year on the 11 of *June*, 14 minutes past 1 in the morn, at which time the sun enters into the first scruple of *Cancer*; the Quarter continuing till it hath run through that, and two signes more: and is naturally like to lusty youth hot and drie. For look and see,

Bright Phœbus now is mounted up on high,
Ripening those fruits which he reviv'd before,
And in the Crabfish shews his Majestie,
Extracting from the earth her liberal store:
But at the highest he must back ritire,
Lest mounting more he set her fruits on fire.

Of Autumn, the years last Season.

Autumn may not unfidly be called the years Barber, or (if you will) a kind-hearted prodigal that gives all away, and leaves himself nothing. This season or Quarter begins this year on the 12 day of *September*, 10 minutes past 5 after noon, and is as our manhood, when like plants we begin again to waste. Not unfitly therefore may we conclude and say,

The year is past his growth; Phœbus declines:
Dame Tellus must abate her former pride;
For unto Autumn she her store resigns:
But over long 'twill not with Autumn bide.
For trees yeeld up their fruit, the fields their corn,
Each fragrant thing is gone; the earth's forlorn.

A short discourse concerning the time of the year when the World began:

As

Also of the time of the year when our blessed Lord and Saviour Jesus Christ was born.

THat which I intend to rest upon in these two Questions, is the determination of the ancient fathers.

Now we know that the ancient Fathers of the Church will allow neither the Birth of the World, nor the Birth of Christ, to be in Autumne, but have cast the one of them into the spring, and the other they have noted to be much about the time of the winter Solstice. So that though we look upon *Tisri* as an eminent Moneth for the many Feasts and some Fasts of old affixed to it; yet may *Nisan* and *Tebeth* be as famous, if after tryal we hold to what is most probable, and embraced long ago in the very ancient ages of the Church both Jewish and Christian. For first of all, in *Nisan* was celebrated that most famous Feast of the Pass-over, *Exod.* 12. In *Nisan* the Hebrews, after fourty years wandring in the wilder-

ness, entred into the land of Promise, *Josh.* 4. *Nisan* was at the first called *Abib*, which properly signifieth a stalk with an ear of corn and is therefore the moneth of new fruits, because in *Palestine* the corn began then first to be ripe. And here the very Jews themselves say more to the advantage of us Christians then they are well aware of; Namely, That as in *Nisan* had been Redemption, so in *Nisan* should be Redemption. Which we Christians know to be true: for we do not onely acknowledge the Redemption out of Egypt to be in *Nisan* at the Pass-over, but the Redemption which Christ wrought for us, and purchased by the death of the Cross, is known to us, and acknowledged by us, to be on the 15 day of the same moneth; when (as the Apostle speaketh) Christ our Pass-over was sacrificed for us; *therefore* (saith he) *let us keep the Feast*, 1 Cor. 5.7. Nay, the Fathers go on, and maintain further, That in *Nisan* the World was created, and in *Nisan* Christ was conceived: so that the Conception of the second *Adam*, was at the same time of the year in the which the first *Adam* was created. S. *Ambrose* saith, *In hoc principio mensium cœlum & terram fecit Deus*: In this beginning of moneths God made the heaven and the earth. *Theodoret* saith, *Eodem ferè tempore*, &c. About the same time God made the creatures; which the germination of trees (and the like) declareth. For the Spring beginning, the meadows begin to flourish, the growing corn conceiveth seed, the trees begin to bear [*fructum emittunt*] or to send out fruit. For which cause God also, at the same time (viz. of the year) freed the people of Israel from the bondage of the Egyptians: yea, and the Arch-Angel *Gabriel* brought the joyfull and glad message of an admired birth, to the holy Virgin *Mary*. *Eodem quoque tempore* (saith the same Father still) *Christus Dominus salutarem pertulit Passionem*; At the same time also the Lord Christ patiently endured the healthfull Passion.

Damascen also, shewing how the conversions and changes

ges of the Sun make the *Tekupha's* or foure quarters of the year, accounteth the Spring to be the first: *In ipsâ enim Deus fecit universa*; for in that (saith he) God made the World. Add to these *Cesar Scaliger*, in his 257 Exercitation against *Cardan*, where he saith, *Mundum vere ortum puto, & autumant sapientes, & credere par est*; by which he meaneth; That the world began in the Spring, both do wisemen think, and to believe it is but reasonable. *Beda* also makes mention of an ancient Synod holden in *Palestine* by *Theophilus* Bishop of *Cesarea*, in which was agreed, that the world was made in the Spring. Yea, and among the Jews, *Rabbi Joshua* doth earnestly defend the same tenet against *Eliezar* another great Rabbi, who would that it should be in Autumn, *In quo arbores sunt perfectæ in suis fructibus*; in which the trees are perfect in their fruits. But to this I answer, that there is no reason to imagine all sorts of fruit to be ripe at once, nor will the constituted course of nature suffer it, which now, in the continuance of things created, proceeds far otherwise, if we respect the climates of the Universe. It is sufficient therefore, that in the beginning, the fruits of the first season were ripe; such were the fruits of Paradise: In Summer others, which in the Spring were but in their blossom; and in Autumne, as we now call it, all the rest. Even *Palestine* it self was such a countrey, where the In-gathering of all was not till the feast of Tabernacles; and for that cause it was called the end and return of the year, *Exod.* 23.16. and *Exod.* 34.22. though the original head of the year were naturally from the Spring, in *Nisan* or *Abib*, six moneths before. For indeed it was only the return and beginning of the Civil year, which began in *Tisri*. That at *Nisan* was upon another and better account, whose original is to be fixed at the Vernal Equinox. The Patriarchs of old had observed it, as appeareth by the order of the moneths in the history of the flood; but afterward by their long continuance in *Egypt*, and conversation with the peo-

ple of that countrey, they had discontinued it; as appeareth by *Moses* his calling them back to their old customs when they came away from thence: for in the judgement of most, those words of *Moses* in *Exod.* 12. 2. intend no less. *Josephus* therefore had small cause to say that *Moses* altered the old ancient order of the year; especially considering that he himself doth more then in a manner affirm, how that the Hebrews reckoning from Autumne do but as the Egyptians did. For thus he telleth us in the first book of his Antiquities, at the fourth chapter. And thus I have done with this.

The next concerns the time of Christs birth, which some would have to be in Autumne, in *Tisri*, which was the next Moneth after *Elul*. It was almost altogether Festivall: but the chief were, the Feast of Trumpets on the first day, the Expiation on the tenth day, and the Feast of Tabernacles, beginning always on the 15 day. This moneth also gave beginning to the year of Jubilee, which was proclaimed on the tenth day. The nine first days the servants feasted and made merry and wore Garlands in token of their liberty approaching, and on the tenth were delivered; which was (no doubt) an Image of the liberty purchased for us by Christ, and of the restitution of an heritage to the sons of God, lost in Adam, but restored again by Jesus Christ. The very *Jews* themselves write of singular blessings for that year, for in the Jubilee (say some of them, upon *Levit.* 25.) God will be redemption, ransome, and sabbatisme to Israel. The word *Jubilee* therefore may well come from *Jubal*, which in the Hebrew signifyeth a stream, or carrying; as which carrieth us to Christ, in the 30 year of whose age, the 30 Jubilee began. This I well approve of, as having proved no less my self elsewhere.

But they object further, and say; that the chief Feast of this Moneth was that of Tabernacles; for it was one of the three, which God commanded to be the principall Feasts of the year, as we reade in *Deut.* 16. 16. The Feast of Unleavened bread was the first; the Feast of weeks the second

and

and this Feast of Tabernacles the third and last. Their ends were partly for remembrance of things past, and partly for Types and Figures of things then to come, and to be fulfilled in some principal thing or other concerning Christ. Of the two first there is no doubt. Now therefore of this third and last. The first end is plain, that it was a memorial of their long dwelling in Tabernacles while they were in the wilderness, as we read in *Levit.* 23 42. But of what thing concerning Christ to come, is not so express or plain, as in the two before it: onely S. *John* seems to intimate; that as the Pass-over was a Type of his Passion, Pentecost a figure of sending the Holy Ghost; so should the Feast of Tabernacles be a Type of his Incarnation, when the Divine nature tabernacled in our flesh, & the word of God became *Emmanuel, God with us. For the word* (saith S. *John*) *was made flesh, and tabernacled in us*, John 1. 14. We commonly read it - *and dwelt among us*: but the original words are καὶ ἐσκήνωσεν ἐν ἡμῖν, which truely translated signifie; --*and tabernacled in us*. In consideration of which, this Feast of Tabernacles may well be yielded as a true intended type of our Saviours Incarnation, when (as I said before) he became *Emmanuel, God with us, and tabernacled in our flesh.*

In answer to which objection, this I yield; viz. That the Feast of Tabernacles was I beleeve a true intended Type of our Saviours incarnation, but yet so, as the time of his birth was not to be so precisely in the end of their civil year among whom he was born, or when they had gathered in their fruits; as in the end of a year which should be more extensive, and comprehend under it more nations then one, even as the Church it self was to be extended much further then the narrow confines of Judea and Jerusalem. *For he came among his own, and his own received him not:* His Apostles also preached first among the Jews, but they judged themselves unworthy of eternal life; *Behold therefore* (say both *Paul* and *Barnabas*) *we turn to the Gentiles*, Acts 13. 46. So that though the Feast of Tabernacles be to us the Feast of the Nativity,

yet it is no more to be tyed to the end of the civil year when the Feast of Tabernacles was, at the end of In-gathering among the *Jews*; then the Church of Christ is now to be tyed to their countrey where Christ was born. It is enough that he was born in the end of their year who embraced him, though that Feast which prefigured him, was in the end of their year who refused him. Beside, the Feast of Tabernacles was the Feast of In-gathering: Now the In-gathering time of the *Jews* was too soon for other countries; And therefore Christ being a more generall Saviour then of one people, is born when the In-gathering of many countries is fully finished, and when (as *Orosius* saith) all Increases of the insuing year do first begin; Saint *Ambrose* (who wrot upon *Luke* in the year of our Lord 377) speakes thus of Christs birth, and saith; *Length of nights had possessed the whole day, had not the coming of Christ shined gloriously in the very shortnes of days*. Some I know would fix this testimonie upon *Maximus* Bishop of *Tours*; which if they could, yet was *He* about Saint *Austins* time. And Saint *Austin* also saith, *John* was born (as the Church by tradition teacheth) on the eight Calends of July [or 24 day of June] even when the days begin to shorten: but our Lord was born on the eight Calends of January [or 25 day of December] when the days begin to lengthen. *Conceptus est enim Æquinoctio Verno, & natus est Solstitio hiberno*, as he also telleth us in his eighteenth Sermon upon the Nativity. *Sulpitius Severus* mentions the same day too, and was as ancient as Saint *Austin*; saying, Christ was born on the eight Calends of January: as in the second Book of his Holy history may be seen.

But before either *Sulpitius*, *Augustine*, or *Orosius*; *Chrysostome* gave notice of this day: affirming it to be on the eight Calends of January, six moneths after the eight Calends of July. We have received this day, (saith he) from them who know these things exactly, and who inhabit the City; namely Rome. For they (saith he) who live there now,

from

from the times of old, and of ancient Tradition celebrating it, have tranſmitted the knowledge thereof to us. Whereto agreeth that of *Tertullian*, in his fourteenth book and nineteenth chapter againſt *Marcion*, ſaying, The Romane *Archives* preſerve *Auguſtus* cenſal Roll, a moſt faithful witneſs of the birth of Chriſt. And from thoſe Rolls Saint *Chryſoſtome* profeſſeth to have it; namely, that the 25 day of *December* was the day of Chriſts Birth.

Of the Day both Natural and Artificial, and of their divers beginnings.

THe day is of two ſorts, Natural and Artificial.

The Natural day is the ſpace of twenty four hours; in which time the Sun is carried by the *Primum mobile* (according to the common opinion) from the Eaſt into the Weſt, and ſo round about the World into the Eaſt again.

The Artificial day continues from the Sun-riſing to Sun-ſetting: and the Artificial night is from the Suns ſetting to his riſing.

And note, that the Natural day, according to divers, hath divers beginnings: as the *Romanes* count it from midnight to midnight: and ſo do we commonly account it, becauſe (as is ſuppoſed) at that time our Lord was born. The *Arabians* begin their day at noon, and end at noon the next day, becauſe (as is thought) the Sun was made in the Meridian. Thus alſo do the Aſtronomers account, as finding it the fitteſt for their calculations. The *Umbrians*, the *Tuſcans*, the *Jews*, the *Athenians*, *Italians*, and *Egyptians* do begin their day at Sun-ſet; and ſo do we in the celebrating of Feſtival days. The *Babylonians*, *Perſians*, and *Bohemians*, begin their

their day at Sun-rising, holding till Sun-setting; and so do our Lawyers account it in *England*.

Iohannes de Sacro Bosco divides the Artificial day thus into four quarters, calling the first *Rubens*, the second *Splendens*, the third *Urens*, and the fourth *Tepens*; which is as the Poets write: for in them the Sun is feigned to have four horses, *Eous*, *Lampas*, *Pyroïs*, and *Phlegon*. The ensuing Dystich mentions no less; saying,

Solis Equi luck dicuntur quatuor horæ:
Hæc rubet, hæc splendet, hæc calet, illa tepet.

Of the Names of the Days, and their Etymologies.

THe old Romans, calling (as is said by some) the Planets Gods, began their account from Sunday, calling the first the day of the Sun, the next of the Moon; the next of Mars, the next of Mercury, the fifth of Jupiter, the sixth of Venus, and the last of Saturn: still skipping to the third Planet, because the 24 hours in the Artificial day and night, are given to the seven Planets successively.

But these names came to us rather from our *Saxon* ancestours, who were meerly and originally a people of *Germany*, as *Verstegan* proveth. They were Heathens at the first, and had many Idols which they worshipped; and seven among the rest they appropriated to the seven days of the week. The first was the Idol of the Sun, which had a day belonging to it, and this they called Sunday, which is as much as to say, the Suns day. The next was the Idol of the Moon, whereof we yet retain the name of Munday, in stead of Moonday.

day. The third was the Idol of *Tuisco*, the most ancient and peculiar God of all to the *Germanes*: and from this *Tuisco*, (who was a noble Captain, and so ancient as that he is said to have led the *Germanes* from the building of *Babel*) we retain the name of Tuisday, or (as we now pronounce it) Tuesday. The fourth was the Idol *Woden*, whom they reputed as their God of War: he also was sometimes a valiant Captain among them, and from hence came the name of Wodensday, which through tract of time is now called Wednesday. The next was their Idol *Thor*, and of the weekly day which was dedicated to his peculiar service, we yet retain the name of Thursday, which among the *Danes* and *Swedes* is called Thorsday. The sixth was the Idol of their Goddess *Friga*, from whence came the name of Friday. The seventh and last of this number was their Idol *Seater*, unto whom the day dedicated came to be called *Seaterday*, which we now call Saturday.

Of the Week.

A Week hath divers names. In Latine it is called *Septimana*, *à septem & mane*, as having *septem matutina tempora*; that is, Seven mornings. It is also called *Hebdomas*, ab ἑπτὰ, which is *septem*, as containing seven days. It is also called *Sabbatum* by the Jews, as appeareth by that sentence in holy Scripture, *Jejuno bis Sabbato*, &c. where the word *Sabbatum* is *æquivocum ad totam Septimanam*. You may also note, that the Jews Sabbath was Saturday: but the Christians observed (and still do observe) Sunday, making that the first day of their Week; because on that day our Lord arose, and on that day also at the full end of seven Weeks, sent the Holy Ghost upon the Apostles.

Of

Of a Moneth, Solar, Lunar, and Usual.

OF Moneths there be three kinds; Solar, Lunar, and Usual. The Solar Moneth is that space of time in which the Sun runneth through one signe of the Zodiack, being thirty days. The old ancient Patriarchs knew no other Moneths, as appeareth by the History of the Flood.

The Usual Moneth is the number of days according as they be in our Kalender. *Romulus* the builder of *Rome*, was he who first distinguished the moneths of the Romane year, dividing the year then into ten moneths, because in that time a woman might bring forth a child, or because during that time it was not fit for a woman to marry after the death of her husband: according to that of *Ovid*,

Quod satis est utero matris, dum prodeat infans,
Hoc anno statuit tempora esse satis.
Per totidem menses à funere conjugis uxor
Sustinet in vidua tristia signa domo.

The first Moneth of this year thus divided, he called *Martius* à *Marte*, of *Mars* his father; or rather à *Mare*, *hoc est* à *bello*, in respect of War; *tunc enim Reges Romani procedere solebant in Expeditiones*, because then the Romane Kings were used to proceed in Expeditions of War.

The next moneth he called *April*, *ab aperiendo*; *tunc enim pori terræ & arborum aperiuntur*; because then the pores of the earth are opened. Or as some will have it; *Aprilis quasi Aphrilis*: thatis, *ab* ἀφρός, *quod est spuma maris de qua Venus nata fingitur*, *quæ fuit principium generationis Romuli ex parte matris suæ.*

The

The third he called *May*, à *Majoribus*. The fourth *e*, à *Junioribus*.

The reſt of the moneths were called *Quintilis*, *Sexti-* *September*, *October*, *November*, and *December*; becauſe were the fifth, ſixth, ſeventh, eighth, ninth, and moneths of the year, ordained thus by *Romulus*. all or moſt of theſe etymologies agree to what we e again in *Ovid*,

Martis erat primus menſis, Veneriſque ſecundus:
Hac generis princeps, ipſius ille pater.
Tertius à ſenibus, juvenum de nomine quartus:
Quæ ſequitur numero turba notata fuit.

After *Romulus* comes *Numa Pompilius*, by whom two moneths more were added: whence *Ovid* again,

At Numa nec Fanum, nec avitas prætexit umbras;
Menſibus antiquis præpoſuitque duos.

Calling the one *January*, à *Janua*, *quia eſt quaſi anni Janus*; that is, becauſe it is as it were the gate of the year. The other moneth he called *February*, à *Februo*; that is, à *Plutone: quia tunc ſolebant Romani ſacrificia facere Plutoni & diis infernalibus, pro animabus anteceſſorum ſuorum*: which is, becauſe then the *Romanes* offered ſacrifice to Pluto and the infernal Gods for the ſouls of their anceſtors. Or elſe it is called *February* à *febricitando*; *tunc in calidis regionibus febricitare ſolebant homines*; becauſe then in hot countreys men were wont to be ſick of agues.

Then after *Numa* cometh *Julius Cæſar*, and altereth the moneth *Quintilis* to *July*; calling it after his own name; becauſe that was the moneth in which he was born.

After *Julius Cæſar* cometh *Auguſtus*, who alſo after his

his own name calleth the moneth *Sextilis* by the name of *Auguſt*; becauſe in that moneth he entred into his Conſulſhip, brought triumphs into the city and conquered *Egypt*. And thus the moneths be called at this day, in all ſuch places where the Julian year is received.

Of the Lunar Moneth.

OF Lunar moneths *Johannes de ſacro Boſco* noteth four kinds: the moneth of Peragration, Apparition, Medicinal, and of Conſecution.

The moneth of Peragration is a ſpace of time containing twenty ſeven days, ſeven hours, 43 minutes, ſeven ſeconds, fifteen thirds, thirty ſix fourths, and fifty five fifths. In which ſpace the Moon runneth through the twelve ſignes of the Zodiack. And this moneth of ſome is called a year, of which yeans it is not much for one to live a thouſand; for eighty Solar years contain more. But this moneth is accompliſhed ſooner or later, according to the Moons ſwift or ſlow motion.

The ſecond is the moneth of Apparition, conſiſting of twenty eight days, vulgarly divided into four Weeks.

The moneth Medicinal containeth (according to *Galen*) twenty ſix days and an half, and is alſo divided into four weeks: though preciſely it be not quite out ſo much.

The laſt is the moneth of Conſecution, being a ſpace of time that the Moon, departing from Conjunction with the Sun, paſſeth round about the Circle of the Zodiack, returning to the point where ſhe left the Sun, finiſhing thus her moneth of Peragration: but finding the Sun not there, becauſe he is carried by his own proper motion near one Signe further, ſhe is forced to ſpend two days, four hours, fourty four minutes, three

ſeconds,

conds, and sixteen thirds to overtake the Sun before she can come into Conjunction again: so that this moneth is produced to 29 days and an half. &c. and is called the moneth of Consecution, for that the Moon prosecutes to overtake the Sun.

Of the Calends, Nones and Ides.

NOw here we are to know that in every moneth there be three principal days, which (as the *Romanes* use and custom was) gave denomination to all the rest of the days of the year: and these be called Calends, Nones and Ides.

The Calends be the first day of every moneth, from which the days are accounted backwards; calling the next day in this regression, *Pridie Calendas*: as the last day of *March* is *Pridie Calendas Aprilis*. And know that they were called *Calends* or *Calendæ*, à *colendo*, *quia primus dies cujuslibet mensis colebatur ab antiquis in honore Junonis*; as appeareth by *Ovid*.

Vendicat Ausonias Junonis cura Calendas.

Or else they be called Calends, ἀπὸ τῆς καλεῖν, à *vocando*; because the first day of every moneth the *Pontifex minor*, standing in an eminent place of the City, did make four Calls or more, according to the number of days that the Fairs for that moneth should endure: and therefore in the plural number they named them Calends; that is, as it were Calls, &c.

But from the Calends pass we on to the Nones, which be certain days placed in every moneth; whereof the moneth that hath most hath but six; and the least, four. They begin at the Ides, and end at the Calends; and take their names (as is supposed) from *Non*: *quia Nonarum tempore diis sacrificare non solebant Romani.*

Nonarum tutela deo caret, &c. So saith *Ovid*.

Lastly,

Lastly, about the midst of every moneth there certain days called Ides, being a number of eight beginning at the end of the Calends of the moneth lowing, and ending at the Nones of the same. name (as some think) is derived *ab edendo*: that is, feasting; because those days among the ancients festival days: as appeareth by *Ovid*;

Idibus alba Jovi grandior agna cadit.

Or else they be called Ides, *ab iduando*, *hoc est*, *videndo*; because they do as it were divide every into two equal parts. Whence that of *Horace*,

Idus tibi sunt agenda,
Qui dies mensem Veneris marinæ
Findit Aprilem.

This also may be noted, *viz.* That

From the Purification to S. *Peter* be 21 weeks
From S. *Peter* to S. *Bartholomew* 8 weeks
From S. *Bartholomew* to S. *Matthew* 4 weeks
From S. *Matthew* to S. *Andrew* 10 weeks
From S. *Andrew* to S. *Thomas* 3 weeks
From S. *Thomas* to *Innocents* 1 week
From the Annun. of *Mary* to *J. Baptist* 13 weeks
From *John Baptist* to *Mary Magdalene* 4 weeks
From *Mary Magdalen* to *Simon* and *Jude* 14 weeks
From S. *Mark* to S. *James* 1 weeks
From S. *James* to S. *Stephen* 22 weeks
From *May-day* to *Christmas-day* 34 weeks
From S. *Luke* to *All-Saints* 2 weeks
From *All-Saints* to S. *John* Evangelist 8 week
From *Twelfth-day* to S. *Matthias* 7 weeks
From S. *Matthias* to *Michaelmas-day* 31 weeks

FINIS.